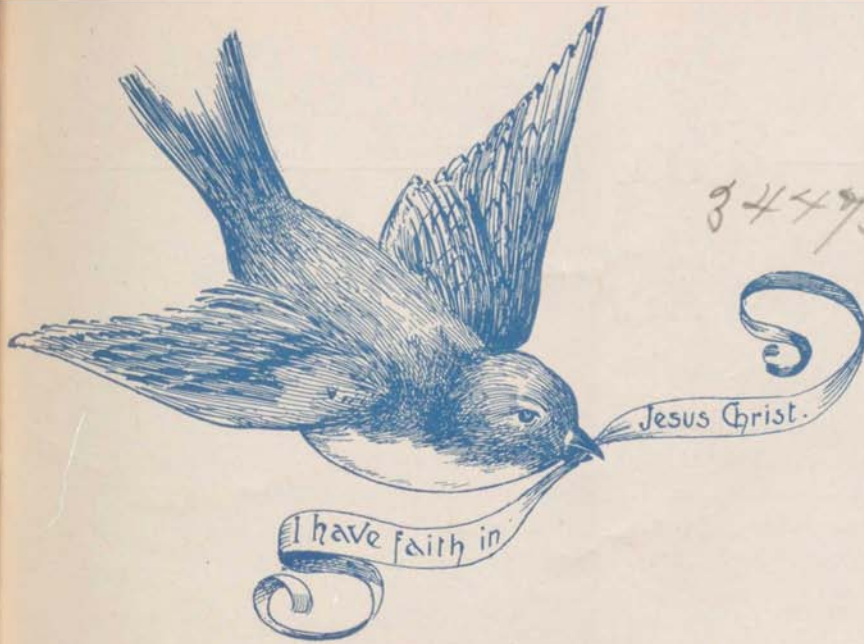


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My Words shall not pass Away.

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THE SPIRITUAL IDEA OF SABBATH.

E. J. CASTLE.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Sabbath means rest, silence, peace; finished, ended, rested; blessed, sanctified, created; the seventh period, state, or seal; the cessation of work, the fruit of labor, the result of the six days; the wine that came out of the six water-pots of stone after they had been filled up to the brim; the Beersheba of Abraham that the seven ewe lambs were a witness unto; and the place where he dwelt. Isaac pitched his tent and erected an altar there. Jacob went out from thence in search of a wife. Hagar found this place in the wilderness. And Israel carried it down with him into Egypt.

We are now in the finished state or period, the seventh day, the Sabbath. It is so declared in the second chapter of Genesis, by the law-giver, and affirmed by Jesus Christ, the divine messenger. It is finished, he told us ages ago. And the fourth chapter of Hebrews explains

it: "There remaineth therefore a rest to the people of God."

The human race have always been in this Sabbath, or seventh period. It is not one day in seven, but it means all the days. It is the seven stars and seven seals that the son of man holds and opens; the completion of the cycle. In creation there is no going back and having to do the work over and over. God's work is finished, and man made in the image of God is the last work man sees God doing. "Remember the Sabbath day to keep it holy." Have you come into the Sabbath day? If you have, you see your work finished and perfect. As you recognize that God is All, you have come to the Sabbath.

Jeremiah wrote: "Thus saith the Lord, Take heed to yourselves and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem: Neither carry forth a burden out of your houses on the Sabbath day, as I commanded your fathers. And it shall come to pass, if you diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day to do no work therein: Then shall there come into the gates of this

city Kings and Princes sitting upon the throne of David, riding in chariots and on horses, they and their princes the men of Judah and the inhabitants of Jerusalem, and this city shall remain forever."

To enter into rest is to find heaven on earth. It is to fulfill the Lord's Prayer, "Thy will be done on earth as it is in heaven." It is to carry no burden in nor out of your mind. It is to be at rest and at peace with all the world. It is to be at peace with yourself, and you will be at peace with all the earth. It is to overcome the unrest or the desire for wandering or seeking something somewhere. It is to find it at home, within your present surroundings and environments. It is to find God. Man, consciousness created as the last, highest, and noblest work of the Power in the sixth period, recognizes its work as complete, and enters into itself; recognizes itself in its finished condition and sees creation perfect; saw the end from the beginning, and it proclaims it unto its other selves, by living and being in this exalted state always. It recognizes itself seven-sevenths of the time. The Jewish idea is to recognize it one-seventh of the time, but its own recognition is that It is Itself all the time. It is the conscious knowing of self in every condition and state, and knowing that it is getting ripe in all the trees of the garden. The tree of life bears fruit every month and every day. Every day is the Sabbath. Come unto me, one said, and I will give you rest; and we may add, stay with him—me—and as long as you do, you will be in the Sabbath. "For the son of man is Lord also of the Sabbath."

O God of Rest, Sabbath, let me abide with Thee, and do Thou abide with me forever! I am Thine and Thou art mine. We are one another's. Without Thee I am lost, nowhere, and nothing; with Thee I am all, everything, and everywhere. In Thy Presence of rest is the Garden of Eden, the Paradise of Happiness, the Joy of Living. Without Thee this world is

a living death, an empty void, and a black despair. Stay with me forever and forever. I will be Thy expression, Thy hand, Thy living wish. Thy wish shall be my delight, my song, and my joy. There is sunshine in Thy communion and joy in Thy light. Truly there is no night where the Peace of Rest abides. There is no night there, for Thou art all, over all, through all, and in all. If Thou fill me, as Thou mayst, canst, and dost, I have all, and am all. Thou dost fill the universe, and all I want is to recognize Thy presence. I do this if I have dared to follow Thee where Thou dost lead,—over mountains and valleys, over days and through nights; in sickness and in health, in poverty and in riches. I have forsaken all the world for Thee, all the flesh, all the expectation of man, for the promises of the Spirit. And I have found Thee; found Thee at the well; found Thee in the day of rest; found Thee as the woman of Samaria found Thee at Jacob's well. Thou art the Bread of Life. Thou givest us bread to eat that we know not of.

O Rest of my soul, O Sabbath of Peace and Comfort and Love, why have I never seen Thee before? Despised and rejected indeed of men, why have I tried to put in the time even on the one-seventh plan, in some other way than as Thou advised? Why have I brought to Thee enforced idleness, thinking Thou wanted me to make a sacrifice? Thou art no outlandish, heathenish dervish that wants to be bowed down to, looked up to as something inhuman, or pompous, or cunningly devised. Thou art my self, my soul, my being, my true idea, and wantest me to enjoy myself, love my companions, be friendly, be outspoken; and above all, Thou wantest me to be Thine eyes, Thine ears, Thy mouth, Thy hands, and Thy feet. My body Thou hast taken for Thy abiding place, Thy tabernacle, and Thy temple. Thou layest Thyself in my heart, and printest Thyself in my blood, and picturest Thyself on my body. I

am Thy living picture; Thou speakest through my mouth, lookest through my eyes, and hearest through my ears. Thou art within all creation and hast found rest everywhere. Thou art resting in my soul, and I am resting within Thy power.

Thus saith our God: Know that you cannot enter my rest if you break my rest. You cannot keep me whole, and break me up at the same time. I have been with you always, but as you haven't seen me, nor known me, you have spoiled me, broken me, not understood me. I am forever and forever, but you will never find me if you divide me up, for I must be kept whole, entire, as one. I am rest, peace unbroken; but if you break rest or peace, it is no more peace nor stillness nor silence. And while you attempt to break me up into divisions of time and worship me one-seventh of the time, you are not worshiping me at all; you are believing in a fraction, and you get but a fractional part of what you might have if you took me whole, perfect, complete.

The Sabbath is the spirit of rest that is broken if we do not obey the Spirit; that is kept even when we break the appearance all to pieces. As one cannot lay down any law of sleep, nor any form that one can sleep in, because one gets into all shapes and forms in sleeping, so one cannot lay down any rules or forms of rest. Even a bed is the most tedious place, a place of torture, if one is compelled to stay there all the time. This is why the law cannot be kept in spirit. The law is a good place to lie on or conform to for a time, but like the bed, it is only to lie on or rest on. It is not to be rigidly enforced, and the slightest deviation from it punished as a sin. The Sabbath, the spirit of rest, has too long been held up before us as something that one must conform to according to the worldly idea. Understand that the Truth wants us to follow it as voluntary worshipers, and not as animals driven to the sacrificial altar by whip, spur, and goad. The willing heart and voluntary offering recognize the spirit in which everything is done, and render to everything its just due and demand. But if I attempt to rest by lying in a certain position it becomes irksome and odious. To find rest everywhere, every way, and in all things and at all times, is to find God Omnipresent, Omniscient, and Omnipotent.

MARCUS AURELIUS, A PRIEST OF THE GOD WITHIN.

MARY ROBBINS MEAD.

(From a chapter on Personalities, in the new edition, enlarged, of "Soul Help.")

There is a picture in history which may some day be given to the world by an artist who will perceive the wealth of its real bearing upon humanity, in such a manner as to trace its beauty in living colors. The artist will be the individual who can live in the midst of everyday selfishness and strife without being a part of it. The picture will be a re-presentation of the character of Marcus Aurelius, made by one who can dwell as close to the soul's divinity as he did, and who can touch humanity with the same living flame which he imparted. His reign as an emperor was characteristic of all that comes to a soul who strives earnestly to manifest the highest and best that corporeal life can portray. Believing that all men were his brethren, and loving them in accordance with this belief, he was situated so that it seemed to be his duty to slay them. From the time that he was made emperor, wars threatened on all sides. Has any soul with high ideals ever attempted to live above the pettiness of self-love and self-emolument without meeting hosts of obstacles which almost crush each hope-vibration, and deaden the longing to rise higher in the scale of being? Only the strong ones of earth endure the journey toward the mountain top of life, for every step means an overcoming. In choosing the upward path each disciple of the Sacred Light should be prepared for the turmoil through which the track is beaten, and should never remain faint-hearted while the voice of one like Marcus Aurelius resounds through the valleys of experience, with royal promises to those who seek in their own souls the elements of harmony and truth.

It would be an extraordinary thing to find in our day an eleven-year-old boy marking out

for himself a high line of thought and fashioning his life after it. Adopting principles which taught him to overcome all love of external pleasure, we see in Marcus Aurelius, even as a child, a most noble guest from heaven come in flesh and blood to declare the presence of God in every soul. Perhaps there never was a time when so many individuals were striving as they are now, to recognize "that Light which lighteth every man"; but there are few indeed who manifest as much of the inner perfection as this boy philosopher had evolved at an early age. The picture which arises as we read of his assuming the philosopher's cloak, and adhering to the strictest stoical simplicity during not only his childhood but his entire life, is inspiring enough to invest every individual with a new sense of all that can be attained. Living as he did, at a time when great men were made great by their power to enslave and capture fellow men, his character stands out above every other hero of the past, in showing how it is possible, under all kinds of environment, for individuals to live an inner life which shall some day shine into the hearts of self-afflicted humanity as brightest stars flash light and hope toward travelers in the night.

It is said that in the nineteen years of his reign there were no higher institutions, no unusual feats of war, and no manifestations of a broader peace. Then there are only two lasting pearls left as a sign of his greatness: these are his book, and the love which still flows from the hearts of those who cling to his ideals. But recognizing the powerful working of a mind like his, there comes a knowledge of that subtle force which has permeated so many lives with its uplifting, heart-satisfying influence, and which, after all, is his *real* gift to the world. Historians cannot picture the true life-result of such a being as Marcus Aurelius. They do not usually recognize the force which radiates from such a great soul into the minds and hearts of multitudes who become imbued

with the desire to shape the outward life after the pattern of inner perfection given by this philosopher. It has, however, been truly stated of him, that "No man has carried farther the desire for perfection, and a great love for humanity." His book meets the daily needs and human wants of all classes of people. It is an unerring guide to those who seek light and wisdom in regard to everyday action, for it refers individuals to that fountain of all knowledge within themselves. Too long have human beings searched in the external world for that happiness and strength which can only be found within the sacred depths of their own souls; and in recognizing this fact, and longing to make humanity realize it, Marcus Aurelius has given to those who will receive it, that pearl of great price which can never be destroyed,—the truth which reveals God in man. The following quotations ring with vitality and show his clear perception of that power within us which should dominate all discord:

"Let your soul work in harmony with the universal intelligence as your breath does with the air. This correspondence is very practical, for the intelligent power lies as open and pervious to your mind as the air you breathe does to your lungs, if you can but draw it in.

"Hasten to examine your own ruling principle, and that of the universe, and that of your neighbor,—your own, that you may keep it honest; that of the universe, that you may know what you are a part of; your neighbor's, that you may discover whether he acts through ignorance or with knowledge; and here you should likewise remember that you are of kin to him.

"What an easy matter it is to stem the current of your imagination, to discharge a troublesome or improper thought, and at once return to a state of calm!

"Outward objects cannot take hold of the soul, nor force their passage into her, nor set any of her wheels going. No, the impression comes from herself, and it is her own motions which affect her. As for the contingencies of fortune, they are either great or little, accord-

ing to the opinion she has of her own strength.

"Among all things in the universe direct your worship to the greatest. And which is that? It is that Being which manages and governs all the rest. And as you worship the best thing in nature, so are you to pay a proportionate regard to the best thing in yourself; and this is akin to Deity. The quality of its functions will discover it. It is the reigning power within you, which disposes of your actions and your fortune.

"All parts of the universe are interwoven and tied together with a sacred bond, and no one thing is foreign or unrelated to another. This general connection gives unity and ornament to the world; for the world, take it altogether, is but one. There is but one sort of matter to make it of; one God that pervades it; and one law to guide it,—the common reason of all rational beings; and one truth, if indeed beings of the same reason have but one and the same perfection.

"Let accidents happen to such as are liable to the impression, and those that feel misfortune may complain of it if they please. As for me, let come what will, I can receive no damage unless I think it a calamity; and it is in my power to think it none, if I have a mind to.

"Take care that the divinity within you has a creditable charge to preside over. Let your air be cheerful; depend not upon external supports, nor beg your tranquillity of another.

"Let people's tongues and actions be what they will, my business is to be good, and make the same speech to myself that a piece of gold, or an emerald, or purple should. Let people talk and act as they please; I must be an emerald, and I must keep my color.

"An eye that is strong and rightly disposed is indifferent to all colors; therefore if it calls for green, it is a sign that it is weak and out of order. Thus when the hearing and smelling are in good condition, they do not pick and choose their objects, but take in all manner of scents and sounds. Thus a strong stomach dispatches all that comes into it, like a mill that grinds all sorts of grain. And thus a mind that is sound and healthy is prepared to digest all sorts of accidents; and therefore when it is clamorous in such wishes as these—

'Oh, that my children may live and flourish, and that I may be commended for everything I do!'—when the mind, I say, is thus sickly, it is just like an eye that is all for green colors, and like a set of teeth that would touch nothing by their good will but soft things."

Naming one's hero in life is something like trying to decide upon a favorite flower. There are so many great souls whose influence pervades the world, that in speaking of one, others arise in mind to whom we would also give tribute. But in considering one at a time, we may eventually come to see that while none are perfect, they are still very great souls, and they surround us with that human tenderness which reveals a higher love permeating the universe. Those who have given the most to a portion of the race, are the ones who have shown how to live upon earth so conscious of the Creator's presence in the midst of his creatures, that unhappiness and strife can be overcome. Marcus Aurelius not only gave to the world a high example of self-discipline, but he also furnished a hint which might be carried out most forcibly by those who are striving for self-development. His communings with his own soul were probably not intended for others. He simply wrote the thoughts which helped him to rise above the fettering condition of life and taught him how to master obstacles. The hint here furnished is for others to do likewise. Welcome the choice thoughts that come from day to day, and watch for them as eagerly as the rest of life's precious gifts are greeted. Placing one's highest and best thoughts in writing is like holding and guarding them; and this is attracting brighter and nobler ones, so that in time they will fill the consciousness with a steady light which shall vivify the self and shine into the lives of others. While Marcus Aurelius did not give this advice, he illustrated its power in preserving the thoughts which he knew were helpful. In taking a similar attitude toward everyday experiences, the weakest life could be made strong, and the faintest heart could gather new force out of the sacred throngs of lofty thoughts which come trooping from all points of the universe in response to the call of an earnest soul for higher and better ways of thinking.

LESSONS FROM THE LIFE OF JESUS.

MRS. MYRON W. REED.

IV.

1. The Baptism.
2. The Temptation.

} — Mark 1:9-13.

The baptism and the temptation belong together as the light and shade of one picture; for the shadow of suffering follows all inward illumination until it is lost in the eternal glory of God.

It is declared to spiritual thoughts: "The Jesus consciousness shall baptize you with the Holy Ghost and with fire."

The Holy Ghost is the illumination in which a new vision of Truth is revealed; but this revelation is through clouds of conceptions which must be destroyed before the vision can be realized. The Holy Ghost that is seen as *light* in the revealing, is known as *fire* in the destruction which follows, and suffering attends upon this destruction while we regard conception as a feature of life.

Our Jesus consciousness holds the perfect conditions that are revealed as a spiritual creation of the Father; and as the Son of God, the Jesus is divinely impelled to manifest this creation, or these perfect conditions, to thought.

It is a consciousness of the Son of God which declares, "My Father worketh hitherto, and hath sent me to finish his work. The Father loveth the Son, and showeth him all things that himself doeth; and whatever things the Father doeth, these doeth the Son likewise."—John 5:17, 19, 20, 36.

God the Father makes necessary Christ *the Son*. While God is seen as a creator, the work of the Son is to manifest that which the Father has created.

We are told in the story, that the temptation follows "immediately" upon the illumination; and so it does, from the beginning to the end of the world process. "The Spirit driveth" the individual from the mountain of consciousness into the wilderness.

"Forty" days—the length of the temptation—always represents a wilderness where nothing is brought forth.

In order to bring before us the severity of this temptation, we must remember what the illumination has revealed. It is "the only-begotten Son" of God, with whom the Father is well pleased, because this Son, in perfect obedience to spiritual law, manifests, or brings forth to thought, what the Father has created. From this vision, Jesus enters the wilderness, where he is with Satan and the wild beasts. Wherever we find the word "Satan," it has always and only one meaning. It is the outward tendency of the mind.

The wild beasts represent the desires of sense. In the story of creation it is declared that spiritual man—i. e., the Son of God—has dominion over the beasts of the field. We are only conscious of this through our dominion over Satan; but when the outward tendency of mind is restrained, desires of sense are powerless to disturb.

Satan seems to follow at once upon each new vision of Truth, to project upon the plane of sense what has been revealed.

As it is written in the story of Job, "There was a day when the sons of God (i. e., thoughts of Truth) came to present themselves before the Lord, and Satan came also among them." Satan is always among them, but its influence is not felt until a new vision is received. This outward tendency belongs with the *body* of consciousness from the beginning, and does not entirely disappear until the truth of the body or individual is withdrawn into consciousness.

It is the voice of Satan which declares that each new vision is to be brought forth; but the individual consciousness does not separate between the voice and the vision and bring forth with full *purpose* of obedience to the Father. Because there is recognition of Truth, and obedience, the products rise higher; also, be-

cause there is continued bringing forth, the process goes on from the beginning, with Eve, in the Adam consciousness, till Jesus is lost in the Christ.

In the Jesus consciousness, the power of Satan begins to weaken, for here its nature is uncovered; and this uncovering is the first step toward its destruction.

In a study of these three temptations, we find the first is a direction to bring forth to *sense* that which has been conceived of the Spirit; the second is a direction to bring forth to *intellect* that which has been so conceived; and the third is insistence that the work of the Son of God cannot be done without recognition of Satan as a power to produce results. The last temptation contains the first two, for on every side, from the heights of sense, of intellect, and of religion, voices are calling: "If you have a higher vision bring it forth *here*; come over and help *us*, and the treasure of *our* fields shall be *yours*!"

So we find reproduced here "the visit of the wise men," and the temptation of Egypt which follows in the David consciousness. These temptations, common in some form to every degree, are first resisted by the Jesus, and this power of resistance is to us the foreshadowing of eternal Christ, at rest in the Infinite stillness.

Consider now the *way* in which these temptations are met, and first, the words or expressions used by Jesus. These are all expressions of the moral law. When we can successfully resist the temptations which beset the highest individual consciousness, with expressions of the moral law, we *prove* that the basis of this law is Truth.

The answer to the first temptation is a denial that life is sustained through beliefs of sense. It is written: "Man shall not live by bread alone, but by every word of God."—Deut. 8:3.

Speaking later, from his own consciousness, Jesus declares to the Jews: "Your fathers did

eat manna in the wilderness and are dead; but if a man eat of the bread which cometh down from heaven, he shall not die."—John 6:49, 50.

The answer to the second temptation is a denial that the Christ is brought forth to meet the demand of intellect.

Speaking later, from his own consciousness, Jesus declared: "I thank thee, Father, that while thou hast *hid* these things from the *wise* and *prudent*, thou hast revealed them unto babes."—Matt. 11:25.

Because this Jesus, the highest body, brings forth no product to sense or intellect, it is prophesied concerning the Jesus, "And when we shall see him, there is no beauty that we should desire him."—Isa. 53:2.

The answer to the third temptation is a denial that the outward tendency toward intellect and sense enters into the divine plan. Later, Jesus reproves this tendency in Peter (a spiritual thought) by the use of the same words as these last spoken in the wilderness,—“Get thee behind me, Satan!”

It is also declared in the wilderness, "Thou shalt not tempt *the Lord thy God*!" Jesus not only knows himself the Son of God, he also knows himself the Lord, for these two are one. The Lord, at the *end* of the process, is seen to be the destroyer of conceptions; but the same Lord, at the *beginning* of the process, is seen to be the Lord God, manifesting the spiritual creation. The Lord is always the God of Israel or spiritual thought, for *the Lord is God* seen through conceptions, and thought always sees through "the mist that rises from the earth." The prophets, who voice the divine message to Israel, declare: "I am the Lord thy God, which brought thee up out of the land of Egypt;" but Israel, entering the Christ consciousness, knows the Lord as a destroyer of the conception of any descent into Egypt.

And now, if Jesus, the final body which conceives of the Christ, brings forth no product to

sense or intellect, what is the nature of its product? how, and to what, is it brought forth?

We will consider these questions in their order: 1. What is the nature of the product in the Jesus consciousness? 2. How is it brought forth? 3. To what is it brought forth?

1. The conception of the Christ, in this degree, of consciousness, brings forth to Jesus only a *spiritual* product. To Jesus, Son of God, comes forth manifestation, or Son of Man, invisible to sense, comprehended not by intellect (John 1:13).

2. Mary and Jesus both conceive of the Christ in its purity, but intuition within Mary brings forth to *intellect*, and intuition within Jesus brings forth to divine *reason*, the truth from which intellect is projected. In the story that has come down to us, intellect is represented to sense by Joseph; but divine reason has no sense representation.

3. Consider now to what the Jesus product is brought forth, *through reason*. In the Abraham consciousness has come forth Isaac, in whom the Seed is called—the one Seed that is Christ. In all degrees of consciousness which follow, there are many spiritual products, “a multitude which no man can number.”

These are the seed which “are upon the earth”—Israel, or spiritual thoughts; but the Jesus comes in the line of the highest products,—the Isaac and the David. When the Jesus knows itself the Son of God, it is to bring forth its product—the Son of Man—to Israel or spiritual thoughts, the seed of the Abraham consciousness which are upon the earth. Jesus stands in the midst of these and they know him not, for their vision is clouded by beliefs of sense; but these are all children of Abraham, spiritual by nature. If they cannot receive the *words* of the Son of God, they will surely receive its product, or manifestation.

In the Jesus consciousness, these spiritual thoughts are seen as sheep without a shepherd. If they do not know the shepherd's voice, they

will be led toward the fold by manifestation. This is the product, and the work of the product; being spiritual by nature, it can only be discerned by that which is spiritual. So it is written, when a woman of the Gentiles (material thoughts) came to Jesus for help, he answered her: “I am not sent but to the lost sheep of the house of Israel.” Not until the death and resurrection of Jesus, is the true nature of all thought revealed.

When Jesus as the Son of God has held himself above the temptations of Satan, this tempter leaves him *for a season*, while divine thoughts, as angels of God, come to sustain and strengthen that which has been tempted. Jesus goes forth, filled with faith in his divine product; faith that this heavenly child will lead the lost sheep into the one fold, the wandering children home to the Father's house.

As yet there comes to Jesus no foreshadowing of the hour when he shall stretch forth his hands to these wandering sheep with the reproachful cry—“How often would I have gathered you and ye would not!” The Jesus consciousness is never without this experience.

That which comes forth to the Jesus as spiritual manifestation is the highest of all products. It has been conceived of the Christ, by intuition in its greatest purity, and is brought forth to divine reason, as “fruit unto God.” However, when spiritual thoughts reject this manifestation, individual consciousness turns itself wholly to that from which it has conceived. In the light of the new vision it knows its work to be finished—knows all work to have been finished before the world process began. Then the truth of the Son of God and its product are withdrawn into the eternal Rest, unbroken as to the future, unbroken as to the past.

(To be continued.)

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THE TWO TRAVELERS: A MYSTIC LEGEND.

S. M. BUTLER.

Near the sacred city of Benares, India, many years ago, two travelers met and rested by the wayside. One was an aged man bowed down with many years of toil and privation. The other was a youth, upright and manly in appearance, with the mystic seal of health and happiness stamped upon his face. The older traveler told of his journeyings and of his early life; he had sought through every worldly avenue for happiness and peace. He had possessed riches, fame, and power, but ever with him was that restless longing for joy which earthly possessions cannot give. He had drained to its very dregs the bitter cup of misfortune. His fortune and power had been lost, and he wandered from country to country bemoaning the fate (as he called it) which made him so miserable.

The youth listened attentively, and when the old man's story was finished, he said slowly and in a voice of wonderful melody, "I too have journeyed far; you see me as a youth today who once was bent with age, thinking upon misfortune as you are now, and seeing from the plane upon which you now stand, until in my wanderings I was taught the true philosophy which, as I became faithful to it, has given me back my youth and happiness. I no longer believe in limitation nor disappointment, and once was troubled as you are now. Life seemed filled with cares and difficulties. I believed, as do you, in an existence of limitation and disappointment. But I no longer believe that this is all of life. In his happy sojournings on beautiful stars man may wander for a period through apparent darkness and uncertainty, as the seed struggles to reach the sunlight, and this period of unrest may cover ages of time; and millions of earth's people are today living in this darkened condition. When they are ready to receive the truth it will be manifested, as the warm sun rays draw upward the tiny shoot. You and I have not met by chance today. I have known

for many years of this meeting and that I was to speak to you of hidden truth. Your so-called trials and disappointments in your earthly pilgrimage are but crystal steps to help you climb the sunny slope of understanding. As the seed works upward through the darkness into bud and fruit by perfect law, so the infinite life is always working outward to manifest itself in man. As the new-born babe must day by day become accustomed to the light, so you are gradually becoming conscious of the God within.

"Today through the power of the word of truth you will throw off the shackles of death which for ages have bound you, and stand forth new born, as it were, to walk henceforth in peace and happiness. This is your inheritance.

"This outer life which mortals live is but the darkened shadow of ignorance. Deep within the jeweled casket of the soul, Immortal Spirit dwells, the Love Divine which guides us through our earthly experience to the sunny mount of wisdom and truth. When we awaken to a consciousness of the true life, then heaven is at hand; we cease to be restless and troubled, but live henceforth in the grand universe of harmony and beauty. No longer hampered by the limitations of time and place, we rest in the thought of the eternal now, and our abode is the inner court of the sacred temple of Truth. Having attained to that peace which passeth understanding, we care not for the illusions of earth life, but dwell in perpetual joy in the presence of the Master."

While the youth spoke, the aged traveler listened earnestly, and gradually the light of a new consciousness illumined his face. When the youth had finished, the old man was no more. Age had departed; the earthly tabernacle had become transformed, and a new life spoke forth of manhood redeemed and glorified. He sought for the voice and form through which the truth had been spoken, but his companion had disappeared, and the warm sun bent its bright rays upon a form and face illumined with the consciousness of immortal life.

UNIVERSAL TRUTH.

JULY, 1894.

EDITOR'S DEPARTMENT.

The Editor does not necessarily second all the views set forth by the writers for UNIVERSAL TRUTH; but as a whole, each article accepted is deemed worthy of candid consideration. The desire is not to be arbitrary, but to exercise all freedom consistent with wisdom.

OUR readers who change their addresses should immediately notify us of same. Please give *former* as well as new address. This will save us much time and trouble.

The year and month of expiration of your subscription will always appear with your name on the wrapper of your magazine, except for subscribers in Chicago; this, with your magazine, is your receipt for money. By renewing your subscription the month before it expires you will greatly accommodate us, and may save your losing any copies. We cannot always guarantee back numbers. A sample copy of UNIVERSAL TRUTH will be sent to any address upon receipt of ten cents. Subscription price, \$1 per year.

UNIVERSAL TRUTH still clubs with *Harmony* for \$1.50 per year; *St. Louis Magazine*, \$1.50; *Thought*, \$1.50; *Child-Garden*, \$1.50; *Unity*, \$1.25; *Wee Wisdom*, \$1.25; *Das Wort*, \$1.50.

ALL books mentioned in this magazine are for sale by the F. M. Harley Pub. Co., 87 Washington St., Chicago, upon receipt of price named.

"The Rich Man and Lazarus," by Gertrude L. Campbell, will appear in August UNIVERSAL TRUTH. This beautiful article will feed and satisfy many hungry hearts.

"Truth's Fairy Tales," by Julia Winchester, is a beautifully and artistically illustrated book, with illuminated cover. The story is clearly, concisely, and cleverly written, and will interest children in the principles of the All-Good. It shows how, by the use of the arrows of Truth, on the foundation of faith, victories over the hobgoblins reigning in Shadow-land can be obtained, and the children led through the royal household, by the gate of understanding, into the kingdom of Spirit, where all is joy and gladness. Not only will the children delight in these fairy tales, but all students and lovers of the Good will find in this book those fundamental principles of Truth which lead all who acknowledge them into harmony. The price of this book is sixty cents, postpaid, but from

May 1 to and including August 1, we will *give* a copy of this very helpful book to every subscriber to UNIVERSAL TRUTH who sends the full subscription price of \$1 to this office. Of course this premium will not be given when subscriptions are sent through agents to whom we allow a commission, and it will *positively be withdrawn* on August 1.

To those who have subscribed to UNIVERSAL TRUTH since January 1, 1894, and who desire this book, we will furnish it for forty cents to and including August 1. This is the best offer that we have ever been able to make on any book.

FOR people who do not have the time to make special studies of the topics of the day, nothing takes the place of a first-class review or magazine which takes up each subject that is or ought to be of interest to the intelligent public, and gives, in a nutshell, by one well versed in his subject, the necessary and interesting things to be known on this subject.

The Arena is called "the king of nineteenth-century reviews," and for the year 1894 is proving itself to be "abler, brighter, and more indispensable than ever."

The article, "The Sixth Sense and How to Develop It," by Paul Tyner, in the June number, will be of special interest to our readers.

The subscription price of *The Arena* is \$5 per year; but by a special arrangement with the Arena Publishing Co., we can give not only *The Arena* and UNIVERSAL TRUTH for one year for \$5, but also a beautiful premium album containing portraits and autographs of some of *The Arena's* best-beloved writers.

If you want to take advantage of this splendid offer, send in your subscription to the F. M. Harley Publishing Co., 87 Washington St., Chicago, Ill.

WE have all of the lessons of Mrs. Emma Curtis Hopkins that are in print. The Fifth Lesson only is exhausted; but the remaining

eleven lessons we will sell at eight cents each, postpaid.

THE cloth-bound volumes of our "Bluebird" include the magazines from September, 1888, to September, 1892, one year in a volume. To make room for new books we have put the price of these lovely magazines down to eighty cents per volume, or, if all four volumes are taken at one time, seventy-five cents per volume, postpaid. When these beautiful books were first bound they were \$1.50 per volume. Do you not want the complete set? The truth that is in them is just as true today as when it was first written.

We have just issued a new edition of "Trusting and Resting" and "In His Name," by H. Emilie Cady. These two beautiful articles are bound together in one booklet. They are among the most helpful things that have ever been written, and they will always be considered as necessities in every metaphysical library.

WHEN Isaiah was giving his loving praise to the Lord his God he was also giving himself a treatment for understanding, and as a result he had the clear perception that the Lord would keep in perfect peace the one whose thought was stayed upon him.

Now one would have no trials nor tribulations nor annoyances of any kind if he would keep his thoughts stayed upon the Lord. We have always heard this and have always really known it; but we have allowed ourselves to be frightened by this, annoyed by that, and confused by the other thing. We have had inharmony and unrest because we have not kept our thoughts stayed upon the Lord our God. Joshua in very plain language told the people just what the result would be if they served the true God, and what they might expect if they served false gods; and then he put the proposition right to them, "Choose you this day whom ye will serve;" and he emphatically an-

nounced to them, "As for me and my house, we will serve the Lord."

Now I believe that we as individuals and as a nation have got to face this question right up and decide whom we will serve, and if we decide upon the true God, to serve Him with a pure heart and singleness of purpose. It must be more than lip service.

Is the state that our country is now in, with its conflicts between wage earner and capitalist, its mighty struggle for bread, its sharp competition in business, the result of their having kept their thoughts stayed upon God? The fruit of the Spirit is in all goodness and righteousness and truth manifesting in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and self-control. If we realize within ourselves all of these things, then is our thought stayed upon God and we are walking in the Spirit, and the result of perfect peace is surely ours.

"God is Love." Has the world done much meditating upon that statement? Has it proven that it has kept its thought stayed upon this God, of whom one who declared himself to be in understanding taught us? Do you suppose now, that when the manufacturers and mine owners and capitalists generally, decided that they would not pay the American workman, faithful and intelligent though he had proven himself to be, a just and fair price for the work that was obtained from his skill, and as the result of his bone and sinew, but that they would import labor who would work for them for less money,—do you suppose this move was made by them as a result of much meditation upon the words "God is love"?

Is the heart of him who will press as much work as he can out of a fellow man for as little remuneration as possible, swelling with joy at knowing this God of Love? Has one man ever a right to use his brother man for his own commodity? Have I a right to compel you to mine my coal at starvation wages, that I may

sit before my glowing grate and build castles in the air while you shiver and suffer? Have you a right to compel me to build fine houses for you at lower wages than it is possible for a man to obtain necessities with and be honest, that you may live in luxury?

If, because of a financial panic, I am obliged to curtail my expenses a little, shall I begin by cutting down your wages, my good and faithful housekeeper, that I may have to make no sacrifices in my wardrobe nor in any of my personal wants? Suppose your health and strength, which are used every day in making and keeping my home so comfortable, are your only stock in trade, what does that matter to me? If I can get you to labor cheaply for me, I am just that much ahead.

Have you a right to waste my provisions, neglect and shirk the work which you are employed to do, and for which I pay you just and righteous hire? Are *either* of us, when we do these things, keeping our thoughts upon the true God? Have we ever a right to get something for nothing, or as near nothing as possible? Is not this worship of Mammon, of money—of matter—the curse of our land today?

Is not compensation a just and righteous law? Ought we not to be glad that it is a law, and that it is so inexorable that it cannot be broken in the slightest jot or tittle? Are we not ashamed of ourselves, do we not recognize that we are not fit to be called the sons of God, when we rouse ourselves into seeing what we have coolly taken and received from others, without ever a thought of how we should remunerate them for their service and goodness to us? What right has one to impose upon another in any way?

What right has one, even with winning ways, to hypnotize people into doing what they would not do if they were guided by their own judgment and wishes? I heard lately of a lady who boasted of the number of people whom she keeps constantly at her beck and call by "just smiling on them."

The Truth teacher is always with us, always trying to teach us to do justly, to love mercy, and not to do unto others what we would not have others do unto us. Do we always listen to it and obey it? No, not always, by any means; very often the voice of Mammon is obeyed. Both voices speak, and between the two they often make very great confusions and very unpleasant conditions. Healers are often applied to, in the hope that these disagreeable things can be put away. But healing does not very often come in such cases. Another cannot do for us the thing that we must do for ourselves.

Have we ever tried what measuring up to righteousness in our every act and every thought would do for us? No? Well, then, let's try it. Let us pay just wages gratefully, give righteous service cheerfully, impose upon others never; do not the slightest thing to enrich ourselves either materially or spiritually, without giving a like and just return. The belief that material things can give us pleasure or satisfaction makes us turn from the true God, who is Spirit and Love. Pleasures of sense blind our eyes to justice and Truth.

Ambition is one of the greatest errors of sense, and it is one of the most ruthless of errors. It walks roughshod over everybody and everything that comes in its way. Ambition is bound to lead, bound to be regarded as in the right, bound to recognize and hold the topmost place by hook or by crook. Ambition makes one cruel and pitiless. Ambition sacrifices friends and principle to gain its ends. Some misname ambition, and call it "aspiration"; but no, that is quite a different thing. Aspiration is a word of the soul, while ambition is a carnal word altogether. It is of the world, worldly. Ambition wants to get ahead of somebody else. Ambition aims to reach the top. Ambition is selfishness. Ambition is always for things of the world. To be ambitious is to be materially minded, to care for the

things of the world, to love the things of the world for what they are in and of themselves. Ambition acknowledges matter as a something apart from God.

It is ambition that has brought about the present financial condition of the country. The poor are ambitious to be rich; the rich are ambitious to be richer; and in this mad rush for material gain, this foolish ambition, government "for the people" has been thrown to the "four winds," and the country is—where? *Just at the place where the Christ doctrine, if practiced, will make a new country.*

Emerson says "There is infinite satisfaction in receiving the gifts of God; but the privilege of becoming the means through which he will bestow light and blessing upon others, is the greatest privilege bestowed upon man." Does ambition ever stop to consider this privilege? Would it not laugh if such a thing were to be for one instant referred to? Ambition seizes every opportunity to do for self, but never for others. Ambition is always jealous of the honor which it thinks it deserves. "Am I acknowledged enough?" "Are the people giving me what is my due?" etc.

Dear friends, Truth seekers have no time to be ambitious. What does it matter to us who occupies the first place, or who is the leader in anything whatsoever in this world? We have our at-one-ment to make with the Father. To this we *aspire*. To aspire is "to try to reach"; but it is a word of the soul, and not of carnality. The soul aspires to become conscious of its oneness with God. Here there is no ambition, no thought of outstripping one or the other. In aiming to become Godlike, only the good, the pure, the holy, remain in the thoughts and the affections. The dross, the error, is all left behind; is dropped. Ambition and aspiration no more mix than do oil and water, good and evil.

Aspiration will quiet our many confusions. Personal ambition will increase them. Choose ye.

Ambition comes with very subtle arguments many times. Some of the people who have bade fair to become leaders and teachers in spiritual things have succumbed to ambition's luring voice and have proven the truth of Jesus' saying, "Many that are first shall be last."

Ambition for name, ambition for place, ambition for money, will keep one out of the kingdom of heaven. He "who made himself of no reputation" has world-wide fame; is King of kings and Lord of lords, and the riches of the earth are at his command.

Paul has said, "The love of money is the *root* of all evil." Now of course the money is all right in its place; it is for a purpose. It has its place in the world, and its use; but when we *love* it, make it our god, make it our end and aim in all that we do, allow it to occupy our thoughts to the exclusion of the true God, then is this love the *root* of all the evil that comes to us.

A successful healer told me lately that he had treated a little child for several days who was apparently not responding to the treatment at all. These words, "*The love of money is the root of all evil*," came to him. He immediately treated the parents against the love of money, and the next day the child was well.

How can anyone who keeps money before his eyes all the time, be free from divers confusions, when freedom and peace are of Truth, of Spirit, of God?

As a boil is always the sorest just before it bursts, as the night is always the darkest just before morning, so just before the Christ—the Truth—is acknowledged upon the earth, do things seem the most at variance.

"Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

THE CONTROL OF CIRCUMSTANCES.

* * *

Man is inclined to believe himself the victim of circumstances, and too often "luck" becomes his guiding star. By force of will, some persons exercise a degree of control which causes others, who consider themselves less gifted in this direction, to envy the power thus displayed. Without doubt, circumstances can be controlled, to a certain extent, by force of will; but it often means the success of one man at the expense of the other man, and this success is many times gained at the cost of the finer qualities belonging to men. The true solution of this problem of the control of circumstances cannot be found along the lines of worldly thinking. It is therefore from the so-called religious side that we shall consider the subject.

In one of the oldest religious writings known, we find the following: "Let us make man in our image and after our likeness, and let him have dominion."

A long time after this, one of the disciples of Jesus had spiritual perception enough to enable him to write these words: "All things were made by him, and without him was not anything made. That which hath been made was life in him."

These two statements, together with a third, that "God is Spirit," lead to the conclusion that the man God created was a spiritual man; for like produces like, and Spirit would produce spirit. Phillips Brooks once said in a sermon, "The origin of all things is spiritual."

Having made man in his own likeness and image, the Creator is further said to have pronounced him "very good." A perfect God, then, made a perfect man. The element of change has no place in perfection, and God being changeless in his goodness, it is logical to conclude that God's offspring has not become something different from what he was created. In other words, God's child is good;

being good, he is happy. He does not need the discipline of affliction and trial and hardship to make him good, for he is still in the likeness and image of the Being by whom he was created.

Being Spirit and Spirit only, God sees the man he created as a spiritual being, surrounded by good and perfect conditions which he himself made for man to dwell in. Having no consciousness of evil within himself, he sees none in his likeness and image. What relation does the man we daily see, bear to the man of God's creation? Much the same relation that the shadow bears to the object that casts it. As the shadow shows in a distorted form the true object, so are our external selves distortions as compared with the true self.

We seem to ourselves to be a mixture of good and evil. This is our material vision of our external selves. Mozoomdar said not long ago, in Boston, that few men had any acquaintance with their real selves. To use the spiritual perception implanted in every child of God, will reveal to us the reality, the God-created being which dwells within us. To "see ourselves as God sees us," for even one moment, is a blessed experience; to do this often, brings good things to our consciousness; to do this habitually, would bring to us "every good and perfect gift."

Our best conception of Spirit is expressed by the word "mind." God, as infinite Mind, created man, each man a thought of His mind—an idea, an expression of Himself. We appear to ourselves to be of the earth, earthy. This is man's thought of himself, not God's thought of him. By realizing only the external man, and investing him with power to the exclusion of the child of God's creation, and by clinging to the idea of the external man as the reality, man has transmitted his thought of himself from generation to generation, and the "indwelling God-thought at the center" has been partially obscured. It has not been entirely lost sight

of, and to this fact we owe whatever of harmony and peace and good conditions we see ourselves as possessing.

Whatever is done on the external plane is traceable back to the thought that was in the mortal mind before the performance of the action. The kind or unkind word, the good deed, the bad deed, the picture, the dress, the statue, existed in mind previous to expression. Therefore, "Thoughts expand into expression." If we think harmony, love, peace, joy, good-will, the circumstances around us begin to take on these conditions, *in so far as we think these thoughts* to the exclusion of discord, hate, anger, anxiety, sorrow, and the whole catalogue of unhappy thinking. It is true that it appears to be difficult to rid oneself of old habits of thought, and it may require time to enable good conditions to displace bad conditions; but there are living witnesses today that it is not impossible to accomplish this through the power of right thinking.

Jesus Christ's mission was to show us the way to express, on this plane of existence, the thought of God within us. It was the thought of God in the man Jesus, which he manifested so perfectly that he is the "light of the world." We call this thought of God in Jesus, the "Christ" or the "Truth." Jesus himself often called it the "Son of Man," and sometimes the "Son of God." By whatever name it is known, however, it is the Reality of Being in each of us; and as God is no respecter of persons, it follows that we can each reveal, first to ourselves and then to others, the truth concerning ourselves. Jesus saw this when he told us—"Ye are the light of the world."

A close analysis of Jesus' teachings (not what Peter or Paul or John said about his teachings), and especially of the Sermon on the Mount, will reveal the conditions upon which we can gain correct answers to our problems. One of the noticeable things such analysis brings to light is the peculiar way in which he

deals with the thought in the mind, and leaves the action to take care of itself. Teachers of the present day too frequently deal with the action and leave the thought to take care of itself.

While we believe that we are the creatures of circumstances and that we must be guided by them, we shall act on this belief and continue to find ourselves in conditions that make us unhappy, because we lack faith, either in the existence or the power of our true being. We can, however, live with the thought of our true relation to God until our hearts glow with joy and life takes on new meaning.

God is Omnipresence, and we are in him. "That which hath been made is life in him." We cannot escape this; we are thoughts of his mind. Then we are in the good, surrounded by the good, protected by the good. While still seeing ourselves as living in the external world, we can appropriate this truth to our consciousness, so that externalities will change their appearances to us, and take on the conditions that are opening to our vision. "He shall give his angels charge over thee, and in their hands they shall bear thee up." For "angels" read "thoughts." The thought of God in you shall bring to you a realization of the Ever-presence, until "no evil shall come nigh thy dwelling."

God is Omnipotence. It is reasonable to believe that the being he created has a likeness to him in power. He is said to have given man, made in his likeness and image, "dominion." Jesus said, "All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them." In other words, have faith in yourself as a child of omnipotent Love, and that which you desire shall show itself to you as already yours. Refuse to hold any longer the thought that evil in any of its hydra-headed appearances can have any power over the child of God's creation. Doing this will be one of the first steps into the "kingdom of heaven," which is harmony.

God is Omniscience. Knowing all things that he has made, God has not left his child to wander without guidance and help and knowledge. "The light which lighteth every man" is with each man. Mortal-minded man "put it under a bushel," and it has gone on in the darkness; but the light is shining there all the time, and the child of God can uncover it. Some have done this, and have been able to assist others to recognize the existence of this light within themselves.

The light is Love; not an earthly, selfish love, but the divine Love implanted in the true being which permeates every child of God, and which, coming forth into expression, is peace and prosperity in righteousness.

THE UNVEILING OF TRUTH.

HANNAH MORE KOHAUS.

How many, many ages
Has Truth remained concealed,
E'en while its hidden features
To earnest souls appealed!
For through the heavy veiling,
And 'neath the deep-laid hem,
Was outlined, in the shadow,
The glow of many a gem.

Erect it stands, supremely,
The one and only cause
Of all that is or will be,
And all that ever was;
Although upon its drapery
The dust of cycles rests,
And superstition's darkness
Veils deeper yet its breast.

The mysteries that lingered
Around its massive base;
The power its form suggested,
Could one behold its face;
The charm its graces hinted,
The glory it betrayed,
Art, ism, song, and science,
With eagerness essayed.

Sage after sage has striven,
With earnest effort true,
And steadfast, tireless purpose,
To pierce the curtain through;
Philosopher and scholar,
Great poets, young and old,
Consumed the midnight hours
Unraveling a fold.

They deemed that whosoever
Unveiled almighty Truth,
Would find surpassing beauty,
Also immortal youth;
Unmeasured stores of wisdom,
Strength of unequalled might,
Love, life eternal, riches,
With gems of untold light.

So here and there a jewel,
And now and then a pearl
Has fallen down the ages,
Into life's eddying whirl;
And hungry hearts have garnered,
With greedy hands, each gem,
And treasured it till nearly
They formed its diadem.

But in this generation,
This day of waking thought,
When sects and creeds are crumbling,
And caste reduced to naught,
The veil is slowly falling
From Truth's long-hidden face,
And many are beholding
Its majesty and grace.

And many more are tasting
A little of its power,
And growing in its greatness
More wise from hour to hour;
More beautiful and youthful,
More loving, just, and true,
As one by one its virtues
Come perfectly to view.

And what is now revealing
Truth standing on its throne,
The Alpha and Omega
Of all that can be known?
What hand is now unveiling
Its face, since time began?
The divining soul of woman,
Within the mind of man.

He who possesses courage
To gaze unflinchingly
Into its unveiled grandeur,
Shall know all mystery;
While he who dares embrace it —
Perfection, life imperaled —
Becomes a mighty victor —
The master of the world.

— *Sunday Inter Ocean.*

BECAUSE the soul is progressive, it never quite repeats itself, but in every act attempts the production of a new and fairer whole.—
Emerson.

"He raves of pain who never paid for peace with one bright thought. He groans over six days illness, who lived six years in health without a throb of gratitude."

IN Eliot, Me., at Greenacre, a well-built, charming, modern hotel situated on the banks of the beautiful Piscataqua, and overlooking a smiling landscape of hill and dale, mountain and valley, there is to convene during the months of July and August, for three days in every week, a body of earnest men and women who will speak and teach the highest truths that have come to their knowledge through long research and rich experience. All friends and seekers of Truth are earnestly invited to lend their presence, and every constructive word for the furtherance of spiritual thinking and noble living.

Among those who are expected to be present are the names of B. O. Flower, editor of the *Arena*; Henry Wood, author of "Ideal Suggestion"; Miss Farmer, to whom we are indebted for the opportunity of holding this congress; William Ordway Partridge, of Boston, possibly Prof. Swing, of Chicago; Hamilton Mabie, of New York; Abbie Morton Diaz, Fanny M. Harley, Josephine C. Locke, Helen Van-Anderson, Ursula N. Gestefeld, Margaret B. Peeke, Wm. J. Colville, Rev. W. C. Gibbons, and many others whose names have not been furnished.

Seekers, speakers, and lovers of the highest Truth as you know it, come forward and join hands and hearts in the great cause of unity, and the establishment of "peace on earth, good will to men."

This is an opportunity for rest, regeneration, and realization. Let us throw aside obstacles, and go for these two months, to live, learn, and love as little children, and thus prepare the way of the Lord and make his paths straight. "Come let us reason together."

For further particulars, and a beautiful circular announcing terms, etc., apply to Greenacre, Eliot, Me.

SAID Christ our Lord, I will go and see
How men, my brethren, believe in me.

ALL truly wise thoughts have been thought already thousands of times; but to make them truly ours, we must think them over again honestly, till they take root in our personal experience.—*Goethe*.

ONLY he who lives a life of his own can help the lives of other men.—*Phillips Brooks*.

THE CONGRESS OF SCIENTISTS.

The late call for Scientists to assemble in congress in the city of San Francisco (from the 29th of May to the 3d of June, inclusive) brought forth one of the most remarkable conferences of the age.

The call was made to all schools and factions, regardless of name, who base their doctrine on the omnipotence and omnipresence of the one living God, and was responded to by representatives from every part of the United States of America.

Papers were read and addresses given by many of the ablest teachers and expounders of the doctrines from the various schools of Metaphysical Science.

Every side of the question was handled with convincing arguments; and the subject of healing by the various mental processes was placed before the public in a light never before so convincingly presented. Many converts to the new philosophy were made, and many cases of healing are reported among those who attended the congress, *at first* from curiosity.

The daily papers at first seemed a little disinclined to notice the approaching congress; but as the time for opening drew near and they learned that the elegant parlors of the Baldwin Hotel had been tendered for the meetings of the Auxiliary Club, they began to realize that something altogether unique and worthy of attention was to be the order of the congress; and great interest in the proceedings took the place of the doubtful attitude, and ended in very satisfactory and generous reports of each day's proceedings, by three or four of the leading dailies.

Being the first congress of its kind ever held in the history of the world, many were at first somewhat doubtful of its success; but the management, seeing the necessity of perfect freedom and coöperation, established auxiliary clubs several weeks in advance of the congress in several of the surrounding towns and suburbs, thus securing the coöperation of Scientists of every name; and the result has been more than satisfactory.

The coming together of the various factions from far and near, in the spirit of unity and brotherly love, all agreeing upon the one basis, appeared to bridge over what had seemed an impassable gulf, and very soon all differ-

ences vanished like the mists of the morning, and the attitude taken by each speaker seemed to establish the fact that there was but one Science, and that all Truth is one, therefore only in unity can there be a science for all.

Among the visiting delegates present at the congress were Dr. and Mrs. Yarnall of Chicago (who had been called to assist in the preliminary work three months previous to the opening), A. P. Barton of Kansas City, Mrs. A. A. Hill of Peoria, Ill., Mrs. H. B. Wilson of San Diego, Cal., Mrs. True of Los Angeles, Cal., Mrs. Mary D. Fisk of Denver, Colo., Dr. Eaton of Walla Walla, Wash., Mrs. J. Anderson Root of Oakland, Cal., Mr. and Mrs. Douglas of La Crosse, Wis., Miss Hattie Rix of Alameda, Cal., Mrs. Carrie Alden of Oakland, Cal., Mr. Nicholas Boyd of Berkeley, Cal., Mrs. Washiem of San José, Cal., Mrs. Ada Van Pelt, Oakland, Mrs. C. F. Briggs, Oakland, Cal.

Among the local talent engaged in the work of teaching and healing were Mrs. M. E. Cramer, president of the congress; Mrs. E. U. Wolf, Mrs. Annie Rix Miltz, Miss Alice Chapman, Miss Eva Fulton, Mrs. Josephine Wilson, Miss Jessie Grant, the sweet singer of Science; Mrs. K. M. Daniels, D. L. Thompson, Wm. H. Daniels, W. B. Dunlap, Mrs. Blanding, J. J. Plunkett, Miss Nellie Bridewell, Dr. Barstow, Mrs. Irene de V. Plunkett, Miss Lulu Jackson, Conrad Fuhrer, and many others.

The gradual increase in interest was manifest in the increased number in attendance daily, and the rapt attention paid to the address papers, and discussions which followed each address.

No congress of the season has attracted greater interest, and none have maintained such perfect harmony and unflagging interest to the last; and already the good fruit begins to ripen, and we know we have not labored in vain.

JANE W. YARNALL.

MRS. M. E. CRAMER writes: "It was a most successful and harmonious congress throughout. Everyone seemed sorry to have it come to a close. We had good audiences, and more papers than could be read; all bills paid, and money left in the treasury. Healing was done, and many people testified to being benefited by attending the meetings. We meet in Chicago in one year from now, to hold another congress."

INTERNATIONAL BIBLE LESSONS.

URSULA N. GESTEFELD.

July 1.

The Birth of Jesus.—Luke 2:1-16.

GOLDEN TEXT: Unto you is born this day in the city of David, a Savior, which is Christ the Lord.—Luke 2:11.

All the world is struggling to be saved from something, impelled by a sense of suffering. This sense is universal; no one escapes, the difference in individuals being only in the degree in which it is experienced.

"What shall I do to be saved?" is the universal question; saved not only from "the wrath to come," but from the woes of the present. Many philosophies, sciences, and religions seem to answer the question, but, tested by experience, they are sometimes found wanting.

Where shall we look for the remedy which is capable of universal application?

To the Science of Being, which is fixed for all time. Here alone do we find the remedy for individual suffering whose application proves its nature and adaptability to general conditions. Here we find the "new birth" to be not only a religious sentiment, but a scientific necessity, and all-essential.

What am I?

A material thing which generates a mind, an intelligence, governed by physical laws. This is my first conception of individual being, natural because in accord with sense impression.

If this conception is not in accord with the truth, with what I really am, it is an error which has no foundation in truth, and owes its sustenance to my mistaken sense of being. It must inevitably wither and die if its sustenance is withdrawn.

Whatever is not true in itself, must die eventually; but while it lives, while it is sustained, it begets results. These results I must experience. They become part of my self-consciousness, giving quality to all that enters into existence. I suffer, in my self-sense, and I must be reborn to escape it.

I must get me to the "city of David," where alone that self-sense which is the Savior can appear. The true sense of being, controlling the soul or self, is the Christ, which will be born in this city of spiritual perception.

This Savior is individual and universal. It is to be born unto *you*. When?

When we as shepherds *abide in the field*.

Verse 8. "There were in the same country shepherds abiding in the field, keeping watch over their flocks by night."

Right in this world now, or on this plane of consciousness, it is possible to "prepare the way of the Lord" and "make his paths straight," so that this Christ can be born to us. Every little bit of the great eternal truth of being which comes into our possession through spiritual perception is a sheep to be guarded and tended.

Each new revelation added to the others gives us a flock which will increase and prosper, begetting its kind if we are faithful shepherds. But we are not faithful if we leave the flock to itself while we concern ourselves about very different things because of the temporary gratification we get from them, or because we are too indolent to be watchful, finding it much more comfortable to sleep the Adam sleep awhile longer.

9. The "night" of sense-consciousness, where this sleep belongs, is also where the watchfulness must find place; and if we are faithful shepherds "the glory of the Lord" will "shine round about" us, for we dwell in "the city of David."

Through spiritual perception we see what we really are; see that we are spiritual beings reflecting Deity *now*.

The light of our own eternal and changeless spiritual nature will so illumine this darkness as to awe and wellnigh overwhelm us with the possibilities it reveals.

10. And yet this revelation will be "tidings of great joy"; for with this new birth, this change in our self-sense, we see the nothingness of materiality and the offspring it begets, —our mistakes and the needless suffering we have made for ourselves,—the temporal nature of sin, sickness, and death.

We know, then, that this same "tidings" "shall be to all people"; that every soul shall some time find itself in the city of David and find its Christ. We know that the only lost soul is the one lost to its higher nature while wandering in the maze of its own ignorance, and that with all its wandering it can never get away from that divine Love which will some time attract and draw it to itself.

12. We are always afraid to trust to our revelations, and need to have them confirmed by evidence before we feel quite secure. And the new birth is attended by a convincing sign, for this new-born soul is found in a "manger,"—in the place where the beasts feed.

Where do the beasts in us, the impulses and propensities of our own animal nature, find their food or sustenance, but in our human nature? For this human nature is the great battle ground of the soul where are carried on those conflicts which rend and tear—ah, yes! but which also purify us and make it possible for the Christ child to find a resting place.

This child, this tiny babe, needing constant care that it may grow to manhood, will always be "wrapped in swaddling clothes,"—the "clothes" of old views, opinions, and dogmas of tradition and authority, which will confine it to their limitations till it shall have grown strong enough to escape them.

July 8.

Presentation in the Temple.—Luke 2:25-38.

GOLDEN TEXT: A light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2:32.

The light of spiritual being shines into the world only by means of that soul which holds cradled within it the divine babe,—its own divinity. The aim and end are divine; the means is human.

The Lord is now, ever was, and ever shall be; but the Lord's Christ is to come. The "image of God" is united to God, inseparable forever. What you are as that image is eternal. That nature did not begin a few years ago, and will not end a few years hence. It is perfect in itself, and is changeless; but it involves infinite possibilities.

It involves a conscious self or soul which must rise as high as its source. This self must be consciously one with God, even as this nature is in the same unity by virtue of what it is. The mortal sense-self can never rise so high. Only the divine self, only the Lord's Christ, can say, "I and the Father are one."

If we are "just and devout" and know how to "wait," we need not experience what is called "death," before seeing this Lord's Christ, for we shall have eyes with which to see; we shall "come by the Spirit into the temple," and find him there.

July 15.

Visit of the Wise Men.—Matt. 2:1-12.

GOLDEN TEXT: They saw the young child with Mary his mother, and fell down and worshiped him.—Matt. 2:11.

Wise men are those who look for the higher instead of the lesser good, the eternal instead of the temporal possessions. They are those who have wisdom enough to seek more, who have wisdom rather than knowledge, and value truth as above price.

So they come from "the east," from the sun-rising. For them "light is sprung up," the day-star has appeared, and they are ready to follow wherever it leads them. They are not dominated by the intellect (Herod), but are able to go "into their own country another way," when they have found what it vainly seeks.

But the truly wise do not look as does the Herod, who seeks but to destroy. Following their guiding star (illumination of the soul), they "come into the house" the Herod knows not of, for they only are led to it. Safe in that inner retreat, the inner consciousness, they find what waits therein,—the young child, with Mary his mother."

Only the wise—not the learned—man will know that one cannot be found without the other,—the child without the mother,—for they belong together. The divine self-sense is born of the virgin, not of the reason. Only our pure and undefiled intuitional nature can give birth to the Christ.

It knows not man (Luke 1:34) according to the mistaken sense about man, as a thing of flesh and blood subject to disease, sorrow, and death. It knows man only as the pure and perfect Idea of infinite Mind, the Son which lives and moves and has its being in the Father forever. This perfect man, the child with Mary before she "came together" with her husband, can be "brought forth" only by her.

The "wise men" know that to seek for the one is to find the other. They fall "down and worship" the truth of being, manifested in the human nature through consciousness of divinity born into the human soul. They lay all their treasures of wisdom at its feet, knowing that "dominion over all things" belongs to it by divine right. They recognize its royal descent from the "King of kings" and "Lord of lords,"

knowing it has come to the world to reign over it instead of being subject to it.

They know that true worship is compelled by perception of truth and belongs to it alone; that all else is idolatry. Wise men know that after the recognition comes the living, the works which prove our faithfulness to truth and its righteous demands.

July 22.

Flight into Egypt.—Matt. 2:13-23.

GOLDEN TEXT: The Lord shall preserve thy going out and thy coming in.—Ps. 121:8.

Given perception of truth, there must be a going out from it in order to come into it, or to grow to be it. First, seeing; then doing; so becoming.

The divine child does not go into Egypt; it is taken there, and by night.

The Egypt of sense consciousness is the natural state for humanity. It is dark there; the darkness is so dense it can be felt (Ex. 10:21). But where there is perception of our eternal divine nature there is light in our dwellings.

This indwelling divinity, born into the human consciousness through the intuitional nature which is the virgin overshadowed by the Most High, is not and cannot be understood by the human intellect. It is a conscious truth, not an ocularly demonstrated fact; and the intellect naturally seeks to destroy what it cannot explain. The limitations of the unilluminated intellect make it destructive of not-yet-demonstrated truth. It deals only with facts, blind to the relativity between them and the hidden reality back of them.

But this divine child, this son of God born of the virgin, though taken into the Egypt of sense-consciousness, will be called out of it. It is not indigenous to that country. It will come out of it by triumphing over it and ascending beyond its temptations and limitations.

Its pilgrimage will be attended and guided by the "angel of the Lord," by "ministration of angels," by constant communion with "the Father." It will "pass through" all experience, proving its own inborn power continually; pass through on the "King's highway," turning neither to the right hand nor the left."

Sometimes those that seek the young child's life will be dead, will reach the end of their limitations and become powerless. Then it will come into "the land of Israel"; then our

divine nature will begin to grow more real to us, being no longer merely an abstraction.

But we shall find, too, that we must turn "aside into the parts of Galilee"; for the progress of the soul, though in an upward direction, is also back and forth. It is illustrated by the spiral. When we seem going in just the opposite direction to the one we desire, when experience seems too much for us, we are really "going up," if we are faithful and make our best efforts. "The revolution of the wheel" (Galilee) brings us the crucifixion of the human self, the resurrection of the divine self, its ascension beyond all bondage, its triumphant rest at "the right hand of God" forever.

July 29.

The Youth of Jesus.—Luke 2:40-52.

GOLDEN TEXT: And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

The divine babe, born from the above into the below that its kingdom may come on earth, though found at first in the place where the beasts feed, wrapped round with tradition and dogma, outgrows them by the force of its divine vitality, and leaves them where they belong.

It is nourished from the above and grows with and according to divine law and order, instead of striving against them. It grows "strong in spirit," has spiritual might instead of brute strength, and is "filled with wisdom" instead of the faults and weaknesses of the human nature when it is governed by animal instincts and desires.

This divine child will naturally "tarry in Jerusalem" (vision of peace). Being filled with wisdom, it knows that true peace comes only by the victory of the divine over the human, possible only as the human by the help of the divine gains the victory over the animal.

We may seek for this divine self-sense among our "kinsfolk and acquaintance," hoping that some one can give it to us; but we shall find that we must "turn back" to that secret sanctuary of the soul, where "the light which was never on sea or land" reveals it to us.

We shall find it "in the temple"—God's dwelling place in humanity—"sitting in the midst" of those who are probing and searching the dim, distant, and dead past, blind to the living present. It will ask them questions they cannot answer, for it has divine wisdom, they

but human learning. They receive only tradition; it has direct inspiration.

When we at last, after all our groping, find this divine self-sense, this Lord's Christ, it will ask us "*How* is it that ye sought me?" *Why* and *how* have ye sought me? That I might help you to fulfill your purely human aims and ambitions, gratify your human desires?

"Wist ye not that I must be about my Father's business?" not yours? I come to make God manifest by proving the divinity of man, and his dominion over human ills, ambitions, and desires.

And we do not at first understand its sayings, the human is so much to us while the divine is still a young child. It must grow, increase in stature, and then it will be "in favor with God and man"; will be the mediator between the two, by which all men can come unto the same Father.

The rainbow bridge over which humanity travels to the eternal God is the living, the embodied Christ; the word is to be made flesh, and dwell among us full of grace and truth. May we be faithful till it appears!

The Workers.

DR. JAMES P. MILLS has removed his offices from suite 907 Marshall Field & Co's. Building, Chicago, to suite 901 same building. The doctor speaks health words very surely.

MRS. A. E. DENNING, of Manistee, Mich., has lately paid Chicago a visit. She is a strong, true worker, and speaks the word of health for many people.

MRS. FANNIE JOHNSTON, of Miles City, Mont., has been Chicago's welcome guest for a few weeks. She has proven to her own consciousness that "All is good."

We know that the many friends of Mrs. H. H. Farnsworth are glad to welcome her back to Boston. Anyone desiring her services as either a teacher or healer can address her at Suite 6, 79 Warren St., Roxbury, Mass.

MRS. LILLIAN ROBERTSON CHILDS, of Akron, O., has lately visited Chicago. She is a clear thinker and a fine reasoner. Her word surely must accomplish that whereunto it is sent.

"Wide as the world is thy command,
Vast as eternity thy Love;
Firm as a rock thy truth shall stand,
When rolling years shall cease to move."

Neither is there any rock like our God.—
I Sam. 2:2.

THE C. S. ASSOCIATION

Met at Hall 72, Auditorium, May 29, with the president in the chair. In the absence of the secretary, Miss Martin was appointed secretary. The exercises opened with silent prayer, after which Mrs. Randall sang "Nearer, my God," and "Come, Troubled Soul."

Dr. C. I. Thatcher being present, spoke of the necessity of our standing firmly by our statements, letting our actions and deepest thoughts be in perfect accord with our statements of truth announced. He said we are responsible for our words and thoughts. There is a force in every word uttered, to drive it home to the very place we intend it to go, and in reality it does go where we intend it. When we say there is no death, we must stand to that statement with all the power of our being, in spite of every appearance about us; not with the view that some coming generations will demonstrate it, but that we believe it, that we know it, and do not doubt our own ability to demonstrate it. If we believe it possible to die, all our thoughts go out tinctured with that idea. We must first *overcome the idea of death in the mind*, then there will be no external manifestation of the idea in our world. Here and now is the time to demonstrate. All other errors or undesirable conditions are overcome in the same way. There is but one Mind, the divine Mind. We must throw out our thoughts and have them anchored in that one divine Mind. Then we would not be thinking thoughts different from what the divine Mind thinks. We would not be speaking forth ideas different from those spoken forth from the divine Mind. God, the divine Mind, feeds every soul that reaches up to him. When we throw out thoughts of sin, of sickness, of poverty, of death, we have not let our thoughts reach to the God Mind. "Let the same mind be in you that was in Christ Jesus." Each one must strike truth for himself. Each one must speak his own words in his own way; only be sure that you reach to the God Mind. If we could look into the ethers ahead of us and see how our good words are working we would be encouraged to hold on. The world is responding in a truly marvelous way to the spoken words. We are living in a time of wonderful possibilities, and in the appearance we must see that the outcome can be none other than good.

Mrs. Plummer said: "Love one another" is

the teaching of this Science. This is the Christ principle, for Christ was Love. If we love one another we shall manifest the Christ power; we shall feel and know the power of God. We shall be able to do all, as Christ was able; able to see all, as Christ saw. We should see, and be able to feed the hungry, clothe the poor, stay the storms, save the lives, if we love this Christ principle which is Love itself. God is Love. Love is God. When we feel this love we know what Christ meant when he said, "Love one another." In Love there is no death; Love is life; Love is strength; Love is peace; Love is all there is. See the Christ power, the God power within. Then only are we meek and lowly of heart, but most powerful and most mighty, able to do and willing to do anything. Words spoken and written bring conscious knowledge, and we see the Christ knowledge and are able to use it to the conquering of death. When we keep our eyes on the God force, the Jesus Christ principle, we feel the life tingle through us. We know no death; we know no sin; we know no sickness; we know only the good, the perfect. All is Love; all is God. Be true to both spoken and written words; then shall we work the works of Christ, and even the greater works which he promised.

At the close of Mrs. Plummer's remarks the president said: "It would be easy for me to work up large association meetings by continually reminding the Seminary Hall gatherings every noon; but the way Dr. Thatcher came today is better suited to the intentions of the association. He felt that he was drawn by a cord of kindness he could not resist, to meet with us and tell us his message from the Spirit. That feeling has inspired his words with healing. We realize that this is so, because we have accustomed ourselves to make these meetings turn that way. It is not written of us that 'I drew them with the cords of love and they knew not that I healed them,' for we know when we feel the healing love of the living God. There are some you now know to whom you may speak while we are silent, and you may give them such a treatment that they cannot help getting well at once."

After this treatment another special treatment was given to each one's case that he had greatly at heart, and the general session was closed.

At the business meeting Dr. Thatcher's name

was mentioned as likely to be proposed at the June election of officers to fill the president's chair.

The treasurer reported the amount of money in the treasury of the association. The large parlors of Mrs. Kelting were reported as suitable to hold evening meetings if any public speaker should wish to engage them.

Mrs. Hopkins said that a more central place than the Auditorium had better be chosen for the meetings of the association after the next election.

Motion being made to adjourn, it was seconded, and a profitable afternoon closed. Next meeting, June 26, 3 P. M.

EDITH A. MARTIN, *Sec'y pro tem.*

Extracts from Letters.

I wish every earnest seeker for the Truth could have just the right word from the right one, to clear away the clouds of misunderstanding and doubt.

About six weeks ago, almost in despair I wrote to Mrs. McMahon, of Chicago, for help. She told me I did not need treatment, but instruction; and her kind letters to me since have proven her words *true*. She is very clear and concise in her statements. She told me *how* to sit in the silence, explained *why* affirmations that I was using were misleading, and I have gradually improved in health since her first letter to me.

There are many in the world who are thirsty for spiritual understanding. Not having teachers near, or means to seek them out, they are fighting the battle without knowing *how* to find the Christ within, who is omnipotent Power, infinite Wisdom and Love; and to *all* such I refer the one who has put me once more on my feet, with a clearer light to guide me than I have ever before known.

Hoping that this glorious truth may reach the hearts of all, I am,
Yours in Christ, L. R. L.

CHICAGO, May 13, 1894.

Allow me to give a word for the benefit of those who doubt what Christian Science is doing for suffering humanity, by telling of a cure which Mrs. E. Marion of 52 Oakwood Ave., Chicago, performed for me. Since my boyhood I had had a rupture, caused by lifting dumbbells, and had never been able to get about without a support. And by way of encouragement, or rather discouragement, the doctor who fitted the support a short time ago informed me that I would have to wear a double one, as there was another rupture coming on the other side. In less than two weeks' treatment Mrs. Marion entirely cured me. I wear no support, and ride miles on my bicycle. It has been some time since the cure was effected, and I am strong and well and feel that my healer surely does the works of God. I never heard of a rupture being healed before. God speed the glorious work of the Scientists all over the land.

IRA C. HOXIE.

[When this brother came to me for treatment, it was for paralysis of the face and serious stomach trouble. These very soon disappeared. One day he spoke of the

rupture, and said he guessed the Science would not reach that. I said, "Why not? There is nothing too hard for the Christ Presence to do. The question is, Have you faith enough to take off your support?" He replied, "I don't know about that." I said, "Be it unto thee as thou wilt." I then went on with the treatment for his stomach and face. The next time he came he said, "I have taken off my support, and feel no need of it, whereas before I could not walk across the street without great pain. What does it mean? Do you suppose I am going to be healed?" I replied, "You are healed." And the healing was complete.—E. MARION.]

DIVINE HEALING DONE THROUGH THE SILENT POWER OF SPIRIT.—I have found in the higher spiritual knowledge *the key which unlocks all mystery* and sets free the power which dispels all confusion and disease.

Through this knowledge marvelous success attends my healing ministry. All the claims of mortal mind melt away like snowdrifts in the hot sunshine.

Absent treatments successfully given in answer to letters or telegrams; classes taught monthly; if desired, board and rooms can be had at my house during classes; present treatments given any hour in the day, on all days except Thursdays and Sundays.

Divine healing meetings, free to the public, every Wednesday at 3 P. M.; all lovers of the Truth are invited to attend and help in this work of love by speaking or singing.

JULY CLASS.—Feeling led of the Spirit to give as I have received, without money or price, I will teach another class, beginning July 10, at 3 P. M. Come, one and all who need help, *and you will get well*. There will be no price set on this class. Each one can pay what he or she is led of the Spirit to give. *This is to be a healing class only*. Write me at once that I may make room for you, as this is to be a large class. Lovingly,
ESTHER MARION,
52 Oakwood Ave., between Thirty-ninth and Fortieth Sts., east of Cottage Grove, Chicago.

DR. JOHN S. THATCHER and wife, formerly of Kansas City, have a beautiful country home near La Grange, Ill. They open July 1st for the reception of guests. Patients are admitted at any time. Large, airy rooms, porches, etc.; a pair of horses and carriage are at the disposal of guests. Board \$25 per month.

A CHRISTIAN healer and teacher of several years' experience will answer any call, or correspond with any who do truly desire to be set free by the power of the Truth.

Please address, with stamp, for particulars,

MRS. I. G. GOULD,
No. 1 Church Court, Austin, Ill.

"The Unknown Life of Jesus Christ," by Nicholas Notovitch, and published by Rand, McNally & Co., will prove very interesting reading to every Bible student. The history is supposed to have been written immediately after the crucifixion, by an eye-witness. It also accounts for the doings of Jesus between the ages of fourteen and thirty, when his public ministry began. This volume is written by the one who discovered the manuscript, and the description of how he obtained it adds much to the interest of the book. The twelfth section, in which woman is alluded to, is marvelously beautiful. No one ever gave to woman her true place more truly. This one lesson alone, as taught by Jesus Christ, is worth the price of the book. Cloth, \$1; paper, 30 cts., post-paid.

"Pearls of Wisdom."—One of the most wonderful "helpers" in the Science of Truth is a book of broken poems published by H. H. Schroeder of St. Louis. The title of this precious little volume is "Pearls of Wisdom," and a collection of goodly pearls indeed they are; and not only pearls of Wisdom, but of Life, of Love, of Knowledge, and of Truth. Every stanza is a mighty truth enfolded in a nutshell, statements of truth written over two hundred years ago, yet new to those who today are seeking these same eternal gems. No home should be without this treasure, for the book is filled with messages of light for every soul open to let in its glowing radiance. It surely was a divine inspiration which prompted the compiling of so valuable an assistant for humanity in its search for knowledge of Truth. In paper only, price 50 cts.

"Perfect Freedom."—There is before the reading public at present a most valuable work entitled "Perfect Freedom." It consists of several well-chosen selections from the late Phillips Brooks' sermons, every one of which is characteristic of the earnest thinker, the living example of purity, benevolence, and spiritual principle of this noble Christian gentleman. Such teachings, such words, are immortal; for they are infused with a divine humanity, and their lofty sentiments cannot fail to benefit the soul, not only here and now, but throughout eternal ages to come. Published by Charles E. Brown & Co., Boston. For sale by F. M. Harley Pub. Co. Price \$1.

"The Cosmic Ether and Its Problems," by B. B. Lewis, is an interesting and instructive work, a sketch of the nature and operative methods of this invisible and intangible medium—cosmic ether—now throbbing in the atoms of matter. The book deals with various subjects, such as Optical phenomena, Electricity, Gravitation, Chemical combinations, and Density of form in matter, and many other interesting features of physical science. This work cannot fail to interest and enlighten anyone seeking information on the phenomena of the material. Price \$1.

"The World's Parliament of Religions" (Dr. Barrows' Wonderful History of its proceedings at the World's Columbian Exposition) is beautifully printed on fine paper, large, clear, new type, 704 pages to the volume; size of page, 6x8¾ inches. Each volume contains one hundred illustrations, executed in the highest style of the art. It is in two uniform volumes, and is authorized by a vote of the Board of Directors of the World's Columbian Exposition. Beware of cheap imitations! Price, per set of two volumes: Cloth, stamped in gold, \$5; leather, stamped in gold, \$7.50; full morocco, \$10. Sold only by subscription. Address F. M. Harley Pub. Co., 87 Washington St., Chicago.

In addition to "The World's Parliament of Religions," by Dr. John Henry Barrows, we have "The World's Congress of Religions," with an introduction by Rev. Minot J. Savage, published by the Arena Pub. Co.; cloth, \$1.50; paper, 50 cts.

"A Chorus of Faiths"—As Heard in the Parliament of Religions: With an Introduction by Jenkin Lloyd Jones. Cloth, \$1.50. This compilation, edited by Mr. Jones, contains 167 extracts from 115 speeches made at the Parliament of Religions, representing all phases of religious thought; but the selections have been made to show the essential unity of all religions in their broadest outlook. Points of difference have been omitted, in order to give emphasis to the spirit of fraternity there given utterance to. The work therefore voices the best that has been said of the true brotherhood of man, and will prove inspiring and helpful to all readers. It is divided into sections of the different subjects treated, and the editor has prefaced each section with an appropriate poem. It will supply a want.

THE constant and reiterated statements that come in commendation of "Practical Healing for Mind and Body," by Jane W. Yarnall, are the best proof we have of the good it is doing and the help it is giving to its many readers. The gratitude, and the various expressions in testimony of its healing and comforting qualities, place it in the foremost ranks as an instructor in the principles and methods of Divine Science.

A LADY in San José told me the other day that two infidels who could never be persuaded to believe in anything divine (at some mining town where she had been) had been converted by reading "Practical Healing for Mind and Body," which she had loaned to them.

MRS. J.

THE book you sent last week, "Practical Healing for Mind and Body," is the best book I ever read.

C. T. C.

OH, Mrs. Harley, I do think that Mrs. Yarnall's book is just beautiful! I have received so much light and strength from reading it.

MRS. S.

MOST charmingly told in an easy, conversational style, marked by its strength and purity of diction, together with a logical clearness of expression that is most admirable, comes a little book from the pen of Mrs. Sarah Elizabeth Griswold. It is entitled, "Out of Law into Gospel." At first one believes himself reading a story, and becomes intensely interested; nor does this interest diminish as it dawns upon the mind that the book may be an allegory. And instead of being merely pleased he is being instructed, and that in so fascinating a manner, that ere he is aware he has read the entire book, and closes it only to go off into a stream of thought which causes him to turn again to the pages of the book. This is what Mrs. Griswold's book has been to me.

SUE E. RINEHART.

I EARNESTLY wish that every student of Truth might read "Out of Law into Gospel," by Mrs. Sarah Elizabeth Griswold. I cannot tell you what the book has been to me in unfolding and making plain point after point which I never had understood before. I am now reading it for the third time, and finding again and again new treasure that I had failed to discover in former readings. The very style of the writer cannot fail to make an impression. Every thought is presented with that peculiar strength and clearness which make the reader feel himself not only instructed but lifted up and inspired with a new power of understanding. Of a truth, the literature of the world has received a valuable addition in this message of the Spirit, set forth so beautifully for us by the pen of Mrs. Griswold. Most sincerely,

FLORA P. EMMET.

"Between the Lines," by Hannah More Kohaus, is our latest publication, and for which we predict a warm welcome. It is a result of careful study and rich experiences. It is a condensed treatise on life and health as the truth of man's being. There is food for reflection in every word, as well as full and direct instruction how to obtain the best and most enduring results from the application of divine Truth. Bound in paper only, 50 cents post-paid.

Dear Mrs. Harley:—I am in receipt of "Between the Lines," and hereby express my high appreciation of the book. It is the clearest and best exposition of Christian Science I have ever seen, and is deserving of the widest circulation. Please find inclosed a postal note for another copy, to be handed to a friend.

J. R. B.

PLEASE send to me the book entitled "Between the Lines," by Hannah More Kohaus, price 50 cts. I had an opportunity to look at a copy for about ten minutes, and I felt that I must be the possessor of one. The Truth shines forth upon every page.

MRS. S.

Dear Mrs. Harley:—Your new German book, "Leben und Gesundheit," is very good. It is the clearest and most logical statement of Being that ever appeared in German print. We needed just such a systematical work like this for our many German friends and seekers after Truth. I heartily recommend it to all who desire to "know God and themselves aright, which is life and peace."

Most cordially yours,

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